

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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Announcements

We returned home from the Indiana Conference Saturday morning and found the usual amount of work accumulated as always when absent for four or five days. The Conference was a magnificent affair, and the work will be treated editorially next week.

The editorial pages in this issue are given to other matter. Some other departments of the paper are also crowded out. They will appear next week as usual.

The attention of every minister in the Brethren church is called to the ministerial list in the Brethren Annual. Please examine it carefully, and if you find any names there that should not be there, or if they should appear at some other place in the list, kindly let us know at once. Please do not overlook this matter as it is very important.

Tough Missionary

A story is told of a missionary to the cannibal Maori savages, who, being captured by a chieftain, warned him that his flesh would be tough. Pulling up his trowsers he cut a slice from the calf of his leg, and gave it to the chief. The latter tasted it, didn't like it, and passed it to a sub-chief. The sub tasted it, made a wry face, and passed it on. The next man who took a bite spat it out. The missionary was released. Afterward he disclosed to a friend that he wore a cork leg. This indigestible missionary has his counterpart in the clerical profession. There are creeds, theologies, sermons, essays, and all sorts of emanations from "the cloth" which resemble cork,—very light, and extremely indigestible. A lazy preacher will sweep together the scraps lying around his study, and call it a sermon. Many of the manuscript sermons read from the pulpit, and others delivered without careful and systematic preparation, are cork. Throw away your cork, brethren. It is totally indigestible. It is light, tough and tasteless, and those to whom you offer it will do as the cannibal chief did,—send you away in disgust. Such a bill of fare will not attract many people to the Sabbath feast. Your cork theories, your cork doctrine, your

cork sermons, your cork influence, your cork life, must be displaced by elements which have weight, and which can be digested, and assimilated into daily life. The people will come to a feast which really feeds their souls, minds and hearts. There are more of them who are hungry, and they are hungrier, than you perhaps are aware. "Feed my sheep." "Feed my lambs."

A Consistent Dunkard

A New York paper publishes the following paragraph: "A Dunkard farmer whose horse had been stolen refused to take the animal back, and offered to give the thief his wagon and harness."

We suppose he was acting on the principle that if a man "take thy cloak, give him thy coat also;" and if he "compel thee to go with him a mile, go with him twain." This utter indifference to property, or rather this complete subordination of property to certain ethical and moral principles, is not strictly modern. If the incident related in the above paragraph really happened, it was rare. If we must give these precepts a literal rendering, (and that is certainly the Dunkard principle of interpretation) the brother was consistent. But he has reached a moral elevation where he will never be bothered with a crowd. We doubt if he can find enough company to keep the ordinances.

All conduct along ethical lines, all translation of precept into life, must be determined by the fruits which follow. Suppose now that a universal adoption of this Dunkard brother's line of conduct should result in the multiplication of thieves. Suppose in other words, that instead of the sword for evil doers, we should advertise rewards for thievery, and double a man's stealing instead of sending him to jail, what would be the result? We know very well that where it involves money, property, the human mind is exceedingly thrifty and shifty in getting around troublesome verbal precepts, however exact the terms, such for example as the command to the young ruler to sell all he had and give it to the poor; nevertheless we are not sure that all the precepts of this class are to be interpreted literally without some reference to circumstances. A man who has a signed and sealed title to eternal life can, of course, afford to hold his world's goods as lightly as the dust on his garments, nevertheless he is not justified in using it in such a manner as to encourage robbery.